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THE MINISTER AND MISSIONS

A PRACTICAL HANDBOOK OF SUGGESTIONS
FOR
MISSIONARY PREACHING AND EDUCATION
IN THE LOCAL CHURCH

edited by

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Part I

THE MINISTER AND MISSIONS

Arthur H. Limouze

THE supreme mission of the Christian church remains constant in the midst of change. In every age the church must give form to the spirit of Christ in its life, fellowship and ministry. It is under the divine imperative of making disciples of all nations. And while it devotes itself to these tasks, the church must also continue to be the instrument of a great social ideal, transcending national and international systems, building toward the eternal kingdom of God which its Lord preached and lived, and for which he laid down his life.

The importance of the missionary enterprise in the life of the church and the enrichment of its people has been demonstrated all through history. Because of this enterprise, the individual Christian is lifted from parochialism into relationship with a world movement. Conventional church life, when the missionary motive is introduced, becomes a thrilling adventure in building together with God a new world.

What this missionary passion and purpose has done for individual churches is known by every student of church life in America. Wherever a church has been imaginative enough to see into its world task, a new purpose and spirit have been manifested in its own life. It has become warm-hearted and helpful in its fellowship, enlightened and evangelistic in its outreach, and living and sacrificial in its service.

THE MINISTER THE LEADER

In the parish program of missionary education the minister is, by the very nature of his vocation, the leader. He himself is a missionary. His calling is the same as that of his colleagues in China, India, or among underprivileged and handicapped people in our own land: preach the gospel; lead men to the Saviour; build up new converts in the faith; create and develop the Christian fellowship; direct its interest and dedicated life to the extension of its experience to other individuals and peoples; labor for the coming Kingdom.

The minister represents, as no one else can do it, the great cause of missions. A missionary pastor will make a missionary church. He is the one who leads the thinking and sets in motion the forces that create the attitudes of his people toward the entire world task of the church.

How can this be accomplished? No general rule can be laid down

for the development of the missionary spirit in a given church. Each church must develop methods best suited to realize the results most spiritually helpful to its own people and to the cause itself. Yet there are ways and means which ministers have tested and discovered effective in implementing the missionary motive in a church. Some of these practical methods are brought together in this pamphlet for the minister's use in developing a missionary church. The Missionary Education Movement, in the interest of furnishing the ministry with the best and freshest ideas in the field of missionary education, will welcome for use in later publications new plans and programs that have been given an actual test in parish work.

PREACH MISSIONS

The first thing that a minister can do to promote the missionary cause in his church is to preach missions. His pulpit presentations can be saturated with the spirit of missions. This does not mean that he will label his sermons as "missionary," although there is a definite place for such sermons throughout the church year. The tone and flavor of all preaching can be missionary, in the best sense. The evangelistic purpose of sharing with others the gospel of Christ has a place in every sermon. It may appear in the form of an illustration drawn from missions, a quotation from a Christian leader in another land, a story of a "twice born" spirit in one of our areas of home mission service, a specific statement of fact concerning the work of the church in the world, or a direct presentation of some challenging need that the church must face as a missionary obligation. Fresh facts and experiences from the missions scattered all over North America, interesting personalities in the younger churches, new approaches to changing social and political situations affecting the church, the perennial need of mankind for Christ the Saviour—these are the elements that can be used to give missionary piquancy to a living pulpit message.

Missionary preaching may take the form of brief series of sermons acquainting the congregation with the continuing story of the movement through its history or its great characters. People are interested in what other people are doing. In the active ministry of men like Kagawa, Schweitzer, Higginbottom, Stanley Jones and others are contemporary resource materials for sermons that deal with life. The present state of the work of Christ interpreted in terms of current world trends or the ultimates of the Christian gospel will open up areas of thinking to which the pew is often a stranger. The following suggestions, necessarily given in summary form, may stimulate more original thinking on the part of the preacher.

THE BIBLE

The Bible is the first source book to which ministers turn for missionary sermons. In it lies buried the wealth of truth and power out of which the church came and on which the missionary enterprise has fed its spirit. A few suggestions will indicate what can be done with the Book of books in missionary preaching.

Take the book of *Jonah* with its message of a God whose love stretched beyond the Jews to include far-away Nineveh. Here is the Old Testament version of the great text, "God so loved the world." Why not tie together the two passages and lead a congregation to see the present-day Ninevehs in the presence of the love of the Cross?

Turn to the book of *Psalms*, where there is psalm after psalm striking the universal note. Use a psalm like the Sixty-seventh with its message of the one God for all the peoples of the world. Or reinterpret the modern missionary task in the spirit of the great "Servant of God" passages in *Isaiah*: 49:1-6; 50:4-9; 52:13; 53:12. *Isaiah* is rich in texts, as for example 6:8; 11:10; 21:11-12; 40:3-9.

In the New Testament the commissioning of the twelve, *Matthew*, chapter 10; the sending forth of the seventy, *Luke* 10:1-20, and the great commission, *Matthew* 28:19-20, are classic passages. Then there is the description of his own mission, read by Jesus from the book of *Isaiah* on that memorable day in the synagogue of Nazareth (*Luke* 4:18-19). One of our great modern missionaries makes use of this passage in his explanation of a missionary's task. (See *The Gospel and the Plow*, by Sam Higginbottom.¹) The parables of the Kingdom; the call for laborers, *Matthew* 9:37-38; Paul's sermon on Mars Hill, *Acts* 17:24-28; the entire book of *Acts*, the Epistles, and *Revelation* are saturated with the mission and purpose of the gospel of Christ.

THE MISSIONARY CAUSE ITSELF

Missionary history and biography contain abundant source material for sermons. Some of the great characters of another day, little known by this generation of church people, make good preaching subjects: William Carey in India; Robert Morrison in China; Adoniram Judson in Burma—think of a sermon on "The Pioneer of the Burma Road"; David Livingstone—whose dramatic story has appealed even to Hollywood; David Brainerd and the Indians; John Coleridge Patteson of the South Seas; Marcus Whitman of old Oregon; John Mason Peck of the Middle West; Peter Cartwright, that flaming evangelist of the plains and the prairies. Significant personalities of modern times ought also to be interpreted. Our contemporaries are giving magnificent service

¹ Published by the Presbyterian Board of Foreign Missions, New York, 1937.

in their various fields at home and abroad. A few of these are Aggrey and Schweitzer of Africa, Sadhu Sundar Singh of India, the late Sir Wilfred Grenfell of Newfoundland and Labrador, Kagawa of Japan.

Types of missionary work make interesting messages: "Go, preach!"—the evangelistic ministry; "Go, teach!"—the work of the school; "Go, heal!"—the healing service. Many unique things are being done by missionaries. A sermon on these unusual methods of making the love of Christ known through unselfish service to others will surprise some of the people who say, "I do not believe in missions."

In the reports of the denominational boards, the study and reading books published yearly by the Missionary Education Movement on behalf of all the boards, current newspapers and magazines, books of travel, biography and fiction, personal contact with missionaries and the mission field, attendance upon some summer missionary institute, the minister will find much help. His own mission boards are prepared to assist him in any missionary preaching project which he may undertake. Some boards maintain loan libraries and research departments for service to ministers and other leaders. The theological seminaries also have good reference libraries available to their graduates. The annual review of the books of the Missionary Education Movement, prepared especially for ministers and containing notes on the preaching values in these books, also presents new and pertinent suggestions.¹

MISSIONARY MESSAGES BASED ON HYMNS

The great missionary hymns of the church offer a fine body of material from which many an interesting and unique sermon on missions can be drawn. Through the ministry of song—choirs, solo voices, or the congregation—an unusually interesting and informative appeal may be made for the missionary cause.

Many of these hymns had their origin in the early half of the nineteenth century when the missionary passion was gripping the church. They represent the contribution of all communions to missionary hymnology. They may be presented according to periods when they were written, communions, or sections of the world where they originated. The author's life, the historic background of his time, social conditions, and religious outlook may be used to interpret the missionary idealism of the hymn. Any good book on hymnology will furnish the material needed. Programs of this kind may be arranged for a variety of meetings in the church. Their value is that they can be used to enlist the participation of a number of people, the sources of information are rich and easily accessible, and everyone has a part in the program through singing.

¹ See Part II of this pamphlet.

Take the familiar and much-loved hymn of Katharine Lee Bates, "O Beautiful for Spacious Skies." One or four sermons dealing with our national life can be preached on this appealing hymn. If a series of four addresses is based on the stanzas, the hymn might be used as the "theme song" or "signature" to introduce or close the service. For example, the first stanza indicates the beauty and the resources of America and voices a humble prayer for brotherhood. Take as a text a messianic psalm like *Psalms* 67, or a similar passage of scripture. Stanza two suggests a sermon on "Pilgrims and Pioneers." What a striking theme there is in the words "a thoroughfare for freedom"! A text like that in *Numbers* 21:11, "They pitched their tents . . . in the wilderness . . . toward the sunrising," with illustrative material from the Bible and pioneer missionary life, should make this a sermon for a great religious holiday like Thanksgiving. The third stanza on "The Price of Liberty," with the tale of the cost of the church in America, not simply in money but in life, can be linked up with the great human struggle which brought America into being. The text might be "Ye are bought with a price," *I Corinthians* 6:20. The last stanza might resolve into "The Christian Patriot's Dream," with the text, "He looked for a city which hath foundations, whose builder and maker is God," *Hebrews* 11:10. Set messages like these in the framework of a well prepared service of worship, giving the people a part in that worship through prayer, scripture reading and song; distribute literature and suggest mission books to be read, and the home missions cause can be made to live anew.

Or if the work of the church in other lands is to be presented through great hymns, select a few picturesque hymns which, with appropriate scripture texts, will permit a fresh message on the program of the church throughout the world. "Hail to the Brightness of Zion's Glad Morning" sings of the end of war through a Power which breaks down barriers, crosses frontiers, beats swords into ploughshares, and enthrones the Prince of Peace. "And Is the Time Approaching by Prophet Bards Foretold" can be put over against the racial prejudices, bitterness, and persecution of modern times.

THE MISSIONARY SPEAKER

The minister occasionally may extend the courtesy of the pulpit to a visiting missionary or representative of the mission cause. For the sake of the church, the people should be given the opportunity of hearing speakers from both home and foreign fields. When a guest speaker is invited, full use should be made of his time. The public service of worship should be planned to strengthen the impression of his message, and opportunity afforded the people to meet the visitor after the benediction.

Many ministers make it a point of having a more extended visit from any missionary who has a special relationship to the congregation. During his stay, he meets the officers of the church, and is scheduled to speak before the church school, youth groups, and any other societies or organizations in session while he is in the parish. A social gathering sometimes is arranged where the people may meet the speaker informally and ask questions.

A follow-up of such a visit will deepen the interest created by the speaker. Literature describing his field, a station letter or a personal letter from him, will build up interest in the whole missionary cause. Inclusion of his name and work in the prayers of the church and in the devotions of the people also will keep active the interest awakened by his message and personality.

THE JUNIOR SERMON

Where provision is made for a junior church or a children's sermon, ministers will find in the books issued by the Missionary Education Movement for elementary and junior grades a rich source of story material. Missionary stories of a child-centered character abound in the literature of the church. The heroism of the pioneers of missions; the miracles of today's missionary doctors, teachers, preachers and other workers; the tales of children of other lands, all can be used to build world friendship and an appreciation in childhood of the work of the Christian church over the world.

Pictures, both large and small, illustrating the work of the mission field may also be procured through the denominational mission boards. These can be displayed to the group, passed around, or posted on the bulletin board in the church school for the children to see.

A word of caution may be uttered regarding the use of objects in preaching children's sermons. Objects have their place. The mission boards usually have numerous articles which they lend to ministers and churches. These can serve the purpose of attracting attention and of making a point, but don't let the object obscure the truth to be imparted. A further word might also be, make the sermon child-centered, never "talking down" to the children.

THE EDUCATIONAL PROGRAM

The stimulus and guidance which the minister gives to the whole program of teaching missions through his church are vital to its success. Practically all well organized churches have an educational council or a Sunday school council through which he can work. Here he can do a number of things:

1. Suggest comprehensive programs for all age groups and indicate where materials to make these effective can be found.

2. Put before the council definite projects in understanding and support of missions.

3. Assist in developing a corps of missionary-minded teachers.

4. Lend good missionary books to teachers and leaders.

5. Help make effective any plans developed by the council.

The educational program of even the small church today includes more than the Sunday school. In it are weekday groups, clubs and classes of various ages meeting after school hours, young people's societies, catechetical classes, daily vacation church schools, and other approaches.

In preparing to counsel with his workers on plans for missionary education, it is important for the minister to become fully acquainted with the curriculum materials prepared by the denominational boards or boards of Christian education. He should examine also the whole list of graded publications issued by the Missionary Education Movement. Correspondence with the secretary of missionary education in his communion will bring suggestions as to the use of all these materials. It may be emphasized that this series of publications includes teacher's guides and accessories that give the "how" of missionary education which volunteer teachers need and desire.

Increasingly the denominational boards of Christian education are integrating missionary educational material in the regular courses of the church school. Programs for special days in the church year are provided free by many boards, and through these the entire school may be informed about the missionary enterprises of the whole church, and a practical expression of interest may be given through an offering for a specific object.

CHILDREN

The children's age groups offer a real opportunity for missionary education. The denominational materials, "special day" emphases, and definite missionary projects of study and giving in the church school will reach the largest group. Next will come the weekday school of religion, the classes, clubs and other organizations in the church. The daily vacation church school also presents an unparalleled opportunity to carry on continuous and constructive teaching in missions through a period of weeks. "Children of Other Lands," "Our Fellow-Americans," "Let's Be Partners," are themes around which creative work can be done. Accompanied by great missionary hymns, missionary scripture and motion pictures of the mission fields, the vacation school can do much in missionary education of children.

YOUTH

Among youth, new elements enter into the program of missionary education. In addition to the study courses of the church school, the regular meetings of the high school and young people's organizations can be used in developing the spirit of world friendship and in cultivating capacities for Christian world citizenship. Courses planned especially for the junior high and senior high school grades and their leaders are available, as well as more advanced materials for young people of college age. Each denomination suggests enterprises in study and giving for particular types of missionary work that appeal to the interests of youth.

The numerous summer conferences for youth should find the local church represented by certain of its young people, who will report back at some public meeting their impressions and purposes.

Youth also should be faced with the claim of Christ for definite service in his name at home or in the foreign field. The minister will need to be prepared to advise young people regarding the requirements and opportunities for life service in the church.

ADULTS

In the field of adult education in missions the women of the church have pioneered for years. Their work has been done so well that a very generous support of certain missionary enterprises has been given to their boards yearly by these groups. Their program material is rich and varied; but their leaders recognize that the majority of church women are not informed on missions, and they note that this tends to be true especially among the younger married and business women of the church. The minister should welcome every invitation his women leaders extend to him to aid in counseling on educational efforts to be made among the women of the church.

The real crux of the missionary education problem in the average church is to be found among the men. To enlist their interest in missions should be a major responsibility of the minister. His chief aids should be his church officers. The methods devised may vary from systematic instruction in the whole program of the church given in the officers' meetings to public gatherings at which missionary information may be presented by the minister or a missionary speaker. Men must be helped to gain a clear view of the denominational program in missions if that cause is to go forward steadily in the future. The first requisite is information of a type in which men will be interested. New aspects of missions that show its vital touch with all of life catch men's attention. By careful planning and correspondence with the home and foreign

boards, missionaries of a type who are received enthusiastically by men's service clubs, brotherhoods and colleges occasionally can be brought into a community.

Men will read well chosen missionary books, as many ministers have discovered through starting reading clubs. One minister has formed a missionary reading circle among his men. Their practice is to read a current book, discuss it, and at the conclusion of the period invite the author, or someone conversant with the book's contents, to meet with them at dinner and conduct a thoroughgoing review. There are possibilities in this method not only for men, but for other adult groups.

First-hand contact with missionary leaders, discussion groups, visual presentations—all these and many other methods give men a sense of belonging to something bigger than a local church.

The interdenominational study group in which current missionary books are presented with a view to preparing local leaders who will conduct groups in their own churches is a method long and successfully used by women that may well be tried among men.

Adult summer schools and conferences intended for both men and women representatives from local churches are now held in nearly every part of the country. In these centers, courses on world affairs and missions are given under expert leadership. It should be a regular part of the missionary education program of a church to make provision for several of its laymen to attend them and then aid in the development of its activities among the men of the congregation.

SCHOOL OF MISSIONS

The "school of missions," under whatever name it may be announced, will yield large results if properly prepared for and carefully conducted under competent leadership. Some hold it for a full week, while others spread its sessions out over a series of weeks. New methods, such as "Foreign Affairs Forums," "Information, Please" programs, "World Acquaintance Nights," "Panel Discussions," "Town Hall Meetings," and other gatherings multiply the values in the school of missions.

It is recommended that the minister consult that office in his denominational headquarters which is charged with responsibility for missionary education, if he has any questions regarding literature, facts, methods, programs and projects.

THE MIDWEEK MEETING

The midweek meeting offers an opportunity for constructive and consecutive teaching on missions. A worth-while series on the home and foreign missionary themes for the year can give proper proportion to

these important subjects. Special nights sponsored by different organizations of the church will build up attendance. Along with the themes of the year, a review of the latest mission news released from denominational headquarters can be presented. Some ministers run a series on such general subjects as: "Religion in the News of the Day," "Current Events in the Light of the Christian Program." "The Christian Commentator" or "The Christian Columnist" may prove a new approach to the church group gathered about the supper table, if the fellowship idea is in vogue in the church. Ministers who have carried on successful programs in this field suggest the following as essentials: careful preparation, good publicity, use of organizations, striking subjects, variety in program, and adjournment at an early hour to permit other engagements.

THE USE OF LITERATURE

The proper use of literature provides a channel of information and a means of educating a church in missions. The literature may be grouped roughly as follows:

1. The church papers
2. Denominational missionary magazines
3. Pamphlets and leaflets
4. Current books issued by the Missionary Education Movement and by the denominational press
5. Other good books that supply background for missionary situations

Church papers can carry vital and interesting missionary news into the homes of church members. Where there is a good paper or magazine the minister can call attention to it, secure its wider circulation, and better inform a larger number of his parishioners.

Pamphlets and leaflets are available in every communion. As a matter of fact, never before has missionary publicity material been so attractive. The obvious conclusion is, "Why not use it?" How? The literature rack in the vestibule may be one method of distribution. It should be kept up to date and attention should be directed to it. Direct mail distribution of good missionary items is another approach. This should be carefully planned and consistent. Distribution of pertinent items at the close of a missionary message is still another means of publicity. A well written leaflet may be used as a basis of group discussion or at a church night. The main thing to remember is to promote the materials. They must not be used in a hit-or-miss fashion.

The weekly church calendar opens up another channel for missionary information. Some of the denominations issue a regular syndicated

calendar service at a very small charge. These calendars are printed on two pages, with the reverse side left blank for the church's order of worship and weekly announcements. The printed material generally deals with the denominational program at home and abroad, and gives first-hand information.

Headquarters' letters and letters received directly from the field will carry the spirit and purpose of missions to the church membership. Letters from missionaries, mimeographed and distributed regularly in one parish, created a vital interest in the whole enterprise of missions and aided in raising funds sufficient to support a missionary in both home and foreign fields.

The writer recently saw on the front page of a great Midwestern city daily a full column describing the work of a missionary, based on a letter sent to a minister in that city. Allusion to such an item in the weekly church bulletin or from the pulpit is real missionary education.

THE MISSIONARY LIBRARY

Another effective method of enlightening a church on missions is to build up a working library on the subject and keep the books circulating among the congregation. The actual library work may be delegated to a young people's group in the church. Notes on additions to the library can be made in the church calendar, on the indoor bulletin board, or through announcement from the pulpit.

VISUAL AIDS

An increasing number of visual aids are issued annually by the denominational mission boards. Among these are motion pictures, to which a fuller reference will be made later; stereopticon lectures, no longer wooden and uninteresting; enlarged pictures admirably suited for dressing up a lecture room for a missionary meeting or to use in sets for teaching purposes; colored "transparencies" which can be shown by a small portable projector; maps, costumes, flags and curios illustrative of the countries where the church is at work. Full descriptive lists of such aids can be secured from the denomination's missionary headquarters.

THE OFFERTORY

A method used by some ministers with success is to make a brief statement regarding some phase of the benevolence program of the church just before the offering is taken. Such a pre-offertory statement of necessity should be brief. It might be made in some such form: "The offering today not only maintains the ministry of the church we love here

in our own community, but also is applied to the work of our church in mission fields about the world." A passage from a missionary's letter may be read, a pertinent fact cited, or an interesting spiritual victory in the mission field described. The remarks must be varied, pointed and brief.

MOTION PICTURES

All mission boards have made real progress in the production of motion pictures describing their work. There are available excellent pictures in color, some with sound effects or a running comment for projectors capable of transmitting sound. A few boards now offer electrical recordings which can be reproduced through a good phonograph or radio set.

The use of motion pictures can be made a real contribution to the church's appreciation of the work of missions. The picture should not just "be shown," nor should its projection be left to some inexperienced person. Neither should it be projected by a machine not fitted to do justice to it. Some denominational offices rent projectors along with their films. Others lend them free if an offering is received for the work. There may be a good projector in one of the homes of the church or in the public school that can be borrowed. Be sure that there is a good screen for the projection. For general use it is suggested that the projector have a 750 watt lamp.

A motion picture of a mission field should be presented in a setting as worthy as that provided for any other missionary message. It should be a part of a well prepared service of worship. If it is a "silent movie," preface it with introductory remarks which will prepare the congregation to understand more readily the subject it portrays. Then follow the projection, if possible, with a discussion of the picture. At the conclusion, distribute a piece of literature describing the field or mission that has been shown.

A series of programs of this sort is possible. There are general pictures dealing with the migrant situation, portraying the united work of the churches through the Home Missions Council. There are denominational pictures showing the various mission fields where the church is at work. The Harmon Foundation of New York City has compiled a good film library of background material which is offered for rent at a modest price.¹

For information concerning visual aids consult the denominational office in charge of missionary promotion.

¹ Write to the Harmon Foundation, 140 Nassau Street, New York City, for its full catalogue of missionary pictures,

THE MISSION FESTIVAL

One great communion has made much of the mission festival. Its description of this project, taken from its Plan Book, is as follows:

"Mission festivals, at which the whole congregation's attention is focused on its place and part in world missions, are growing increasingly popular. Bright musical programs; invitingly arranged displays of missionary literature; colorful posters hung in strategic positions; short, pointed addresses indicating ways in which the congregation can become a more effective mission force; an address by a missionary on furlough, or a question and answer period conducted by the missionary; showing of motion pictures taken on one or more of our fields; a social period, *e.g.*, a missionary luncheon, tea, dinner or reception; pageantry and an offering, are some of the features of such a festival. Starting with a devotional period in the morning, a whole day may profitably be devoted to the congregational mission festival."

DRAMATIZE MISSIONS

Missionary plays of varied type and for the several grades are procurable from denominational literature depositories. Some ministers schedule a series of such plays at week-night meetings, or at stated times on Sunday evening, making them part of a well planned service of worship.

SPREAD MISSIONS

Service clubs, such as Rotary, Kiwanis, Optimist, will welcome missionary speakers on the recommendation of a minister member. These speakers must, however, have a story and be able to tell it well.

The same thing holds true in the public schools, especially the high schools. If a minister will offer to the principal of a high school a man or woman who understands youth and knows how to interpret another group or race to the student body, he will find an open door to one of the most critically appreciative groups in America.

SENSE MISSIONS

There is one day in the church year which offers a fine opportunity to make the entire church aware of its missionary task and its oneness with all other Christians about the world. That day is the "World-Wide Communion Day," observed on the first Sunday in October. Started originally by the Presbyterian Church in the U. S. A. to give its membership a sense of unity with all its fellowship throughout the world, it has spread to other communions and is being promoted actively by the Federal Council of the Churches of Christ in America.

SEE MISSIONS

America is a great mission field. In it are all sorts of racial groups and types of missionary programs. Not only should the minister know what his church is doing at home, but he should encourage his people to visit some of the home mission projects of the church. The denominational boards are prepared to offer suggestions for travelers. One board conducts inexpensive summer seminars in several of its mission areas which are well attended. The foreign mission boards will open the way to station and field visitation, if acquaintance with the work in other countries is sought.

SUPPORT MISSIONS

Make the support of missions a personalized affair. The budget must be raised, but back of the budget are the human figures. Many churches have given significance to missions through assuming partial or entire support of a missionary or a mission station. Where a church can be led to see itself at work in various parts of the world, and is kept informed about that work, missions receive real support. Consult the mission boards for information about a specific missionary object.

PRAY FOR MISSIONS

The pastoral prayer can do much to exalt the missionary program of the church. The sense of a world-wide fellowship can be deepened in intercession for those who labor for the coming of the Kingdom at home and abroad.

Some denominations prepare annually a "Year Book of Prayer" or "A Book of Remembrance" which lists, day by day, missionaries' names and stations in all parts of the world. In some cases the names of those listed for prayer on a stated Sunday are either read by the minister before prayer, or noted in the church calendar for the day. This use of the book inevitably leads to its wider circulation in the homes of the congregation, and the practice of daily prayer for missions and persons often forgotten. A praying church is a missionary-minded church. A missionary-minded church is a church vibrant, dynamic and purposeful in the spirit of God. Such a church every minister prays for and seeks to serve.

Part II

BOOK REVIEWS AND SUGGESTIONS FOR MINISTERS ON THE USE OF THE INTERDENOMINATIONAL MATERIALS FOR MISSIONARY EDUCATION, 1941-42

No more timely and significant themes could have been chosen for this period in which we are living than the two that are presented for missionary education throughout the churches during 1941-42: for home missions, "Christianity and Democracy in America"; for foreign missions, "Christians and World Order."

The Missionary Education Movement of the United States and Canada is the cooperating agency through which many denominational mission and educational boards join in the planning and publishing of books and teaching materials on the home and foreign mission themes selected annually by the denominational representatives for united study. These books and pamphlets bear in most instances the imprint of the Friendship Press and are distributed through the agencies of the denominations. The following pages contain reviews of the new publications for 1941-42, suggestions to the minister of ways in which he may use these materials in the missionary education program of his church, and notes on teacher's guides and helps that he will wish to know about as he advises with his leaders in the various age groups.

The cooperating denominational boards have brought out a variety of additional pamphlets on the work of the respective churches in these areas of interest, as well as programs for local church groups and societies, which the minister may obtain from his own denominational agencies. With the increasing service that the denominations are giving in the field of visual aids, the minister will wish to have at hand the latest list of both motion and still pictures, large photographs, posters, and the like, which the various boards have made available within the current year and will send upon request.

All publications listed in these pages may be secured through denominational literature headquarters.

A Christian Imperative

OUR CONTRIBUTION TO WORLD ORDER

By ROSWELL P. BARNES

Cloth \$1.00; paper 60 cents.

Pp. xii + 196. Reading List. Index.

Reviewed by JOHN A. MACKAY

IN this book by the associate general secretary of the Federal Council of Churches we are brought face to face with the total crisis that afflicts mankind, a crisis that cuts savagely across all the traditional frontiers of the world. No country or sphere of life remains unaffected, nor can any human group live smugly unto itself. In such a crisis the missionary movement of Christianity takes on more significance than ever before. It becomes abundantly clear that the Christian church as the only world community is called to an unprecedented rôle in the midst of a civilization whose foundations are being shattered.

Dr. Barnes's book begins with a striking and appropriate passage culled from the Epistle to Diognetus, a document written by an unknown apostolic father. In a world so strikingly similar to that world in which the Roman Empire was disintegrating, words like the following from this Epistle bring challenge and hope: "What the soul is in the body Christians are in the world. . . . Christians are held fast in the world as in a prison, and yet it is they who hold the world together." Thoughts like these telescope the centuries and confront Christians today with their everlasting obligation as the children of God.

The eight chapters of which the volume consists are designed to be studied by church and college groups, and they are admirably suited for this purpose. After analyzing the chaotic welter which life in these times has become, the author asks, What is wrong with the world? What are its basic needs? He shows how intimately related to the establishment of a true world order is the Christian missionary movement and the effort of recent years to bind the Christian churches of the world together into a world-wide fellowship. The rôle of the church in the life of a nation is set forth. It is shown at the same time how important it is that people be made conscious of the world context in which Christianity operates, and of the fact that Christianity, when truly expressed within a local community, can deeply influence the world. In his concluding chapter Dr. Barnes challenges Christians and the church. If the tremendous virility and sacrificial spirit of the crusaders of the new totalitarian order are to be matched, he says, it can only be done by rediscovering that the Cross and sacrifice are the core of the Christian religion.

It is to be hoped that this book will be widely read and pondered throughout the churches of the nation. The hours spent in the study and discussion of it will help to orient Christians, and will serve to equip them to take their part in the universal struggle for Christ and Christian truth.

Princeton Theological Seminary
Princeton, New Jersey

PREACHING VALUES IN "A Christian Imperative"

Prepared by Arthur H. Limouze

Here is a book which deals with the contemporary world situation from the church and missionary point of view. Its title offers a good sermon theme, *A Christian Imperative*. A better statement would be "The Christian Imperative," for there are no alternatives for the church in the present disorders of the world.

Each of the eight chapters has in it the material for a sermon or a midweek lecture. The prologue, which is a passage from the Epistle to Diognetus, is one of the choice contributions of the book. The conception of the followers of Jesus as the light of the world and the salt of the earth is at the heart of the quotation from this old apostolic father. This passage indicates that if a preacher is willing to do some digging in the early writings of the church he will find a rich mine of inspiration for missionary preaching. A helpful book in this connection is Harnack's great work, *The Mission and Expansion of Christianity*. Early church history plus the basic New Testament will open up some rich leads which although old will appear most modern.

The first chapter on "Chaos—Christians Must Face It!" calls to mind "whom the Gods would destroy they first make mad," for it is a mad world that is portrayed in this chapter. A church emergency fund folder carries the title, "War Destroys—Christians Must Restore." Taking that slant on the chapter, a positive Christian message can be developed. The hope in the text, *Joel 2: 25*, "I will restore to you the years that the locust hath eaten," could be a background of the thought in Chapter One. Ainger's hymn, "God Is Working His Purpose Out," also comes to mind. Another approach to the substance of the chapter might be found in the story of Nehemiah (*Nehemiah 6: 10-11*), who resolutely faced his perilous days and refused to run away from their dangers. If the church has the answer, as we confidently say she has, then the spirit of the Apostle Paul, *Acts 20: 17-24*, must mark her. Christians cannot play the ostrich in a world like ours. Facts must be faced, resources must be recognized, and the ultimate victory of the Lord Christ must be seen.

"What Is Wrong?", Chapter Two, analyzes the international situation. Such texts as *Romans* 14:7, "For none of us liveth to himself, and no man dieth to himself"; or *I Corinthians* 15:25, "He must reign"; or *Colossians* 1:18, "That in all things he might have the preeminence," are illustrated in sections of the chapter. Another angle from which the chapter may be interpreted are the words, "From whence come wars and fightings," *James* 4:1. The words of Chesterton occur to the reader, "Christianity has not been tried and found wanting; it has been found difficult and not tried." As one reads the chapter there is borne home the inescapable conviction that what is wrong with the world is that it has maintained a polite attitude toward Christ, never giving him his rightful place at the head of the conference board when nations have tried to determine the destiny of mankind. This chapter also presents provocative paragraphs on the mission of the church, as for example pages 46 ff.

"What Is Needed?", the third chapter, points out the basic needs of our time. A good sermon could be developed on "The Need of Christian Leadership"; or "Saving the Church from Provincialism"; or "Wanted—World Christians in World Crises." "Thou shalt love," the great imperative of Christ, could catch up many ideas in the chapter.

Chapter Four discusses "The Missionary Enterprise and World Order." "Missions Carry On," or "Missions Now, More than Ever" are two themes which rise out of the contents of this chapter. What is needed today is a new apologetic for missions. The commitment and sacrifice which the dictators are receiving from their people, especially their youth, constitute a challenge to a conventional and apathetic church. When it is possible for seventy-three per cent of the membership of the church to refrain from supporting the world cause of Christ, the church is not in a position to say that it has done much sacrificing for its missionary task. That has always been the burden of a minority. The chapter will also furnish help to the preacher in presenting the emergency appeals of foreign missions.

"That They May Be One," or the true basis of a lasting world order, is a thought which might be developed with Chapter Five as source material. Here is one fellowship which is holding in a world at war. The preacher who is hunting for pertinent material for a brief sermon for use on communion Sunday will find it in this chapter. Some striking texts are: *I Peter* 5:6, "Humble yourselves therefore under the mighty hand of God" (see page 100); *I John* 4:18, "There is no fear in love" (page 102); *Matthew* 23:8, "One is your Master, even Christ; and all ye are brethren" (page 104). Page 107 suggests "The Test of Faith." "Christians . . . can differ without estrangement," writes Mr. Barnes. See

the following pages, especially the statement by T. Z. Koo. Note the part which the missionary enterprise has played in the world-wide fellowship (page 116).

"The Church as Leaven in National Policy," Chapter Six, brings back the material in the Prologue. A topic based on this chapter might be "The Church as the Conscience of the World" (see page 129). Isaiah's word in the thirteenth chapter, twelfth verse, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir," might be lighted up by the section on "Regard for Human Beings" (page 132).

"Where the Church Fits In" would be a good theme drawn from Chapter Seven. A sermon planned to correct narrow views of Christianity, limited opinions concerning Christ, parochialism in religion, would be to the point. Still another message might be developed on the idea of prayer in wartime (pages 144 ff.).

"Not what, but how" is the formula needed for the entire situation which *A Christian Imperative* discusses. "How are we to achieve our purposes? How get liberty, justice, and right?" The cost of being a Christian in our own time means a cross. "Without the shedding of blood there is no remission," *Hebrews* 9: 22. A great sermon may be preached on the cross as the heart of the missionary movement. Think of the price that has been paid thus far in human life that the story may be told to the nations. Christ and his cross must be set up again in the center of the life of the church.

A Christian Imperative will stimulate the preacher and suggest more material than he will probably have time to use. He will discover that unconsciously, as he thinks in terms of the book, his sermons will strike a missionary note. He will be in line with the prophetic word, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." That is our faith as Christians.

For the Leader of Adult Groups

Groups of adults will find suggestion and direction for study in the pamphlet "Discussion and Program Suggestions for Adults on 'Christians and World Order,'" by Minnie W. and Charles H. Corbett, 25 cents. The course is based primarily on *A Christian Imperative*.

For the Leader of Groups of Older Young People

A special pamphlet of discussion, projects and worship has been prepared for this age group, based on *A Christian Imperative*, and entitled "What Kind of a World Do You Want?" by Ruth Isabel Seabury. The course may be secured for 25 cents.

Christian Roots of Democracy in America

By ARTHUR E. HOLT

Cloth \$1.00; paper 60 cents.

Pp. xx + 188. Reading List. Index.

Reviewed by WALTER RUSSELL BOWIE

IN his preface, "From the Author to the Reader," Dr. Holt, who is professor of social ethics at the Chicago Theological Seminary and the Divinity School of the University of Chicago, writes thus: "No one denies that there is to society a technical side, a realm of social organization where leadership must be in the hands of the scientist and engineer. But there is another side just as important and here leadership lies in the hands of the moral and spiritual leader." And a little later he says: "It has been the function of the great agencies of church extension to lead into our American communities an invasion of ideas about God, brotherhood and human duty. . . . By this means our democracy is undergirded."

These sentences suggest the whole theme of this brief but helpful book. Dr. Holt believes that the preservation of democratic government and of the democratic way of life depends upon deep convictions which Christianity, and especially Protestant Christianity, alone can guarantee. "Christians," he says, "are people who believe that the goal of God's salvation is spiritual maturity on the part of man in a fellowship of men who rise above the provincial boundaries of class, race and geography into what can rightly be called a 'community of the spirit.'" Moreover, "Protestantism and democracy have come down through modern history together. Both have found it congenial to believe that men by persuasion, by agreement, by fellowship, can so organize human society as to make an ordered life possible for human beings."

Obviously these beliefs are being brutally challenged in our contemporary world. Fascism and communism, though unlike in many particulars, are alike in this—that they are contemptuous of persuasion and agreement, scornful of any spiritual independency of the individual, fanatically insistent upon the right of a particular class or group to force society into a pattern set by its own will. The conflict of the present time appears to be between material forces, with the outcome depending upon which side has the heavier armaments; but in a deeper sense, and in ultimate destiny, the conflict is one between ideas. If democracy is to survive and triumph, it will only be because the democratic ideal is fortified by a faith which is indestructible.

So Dr. Holt sets out to trace the religious influences by which our

American democracy has been and must be fed. Chapters discussing democracy in the Old Testament community and in the early Christian community are followed by two on "The Religious Element in the Folklore of American Democracy" and "Religion and the National Heart." In the four further chapters which, together with a helpful reading list, conclude the book, Dr. Holt points out the ways in which he thinks individual Christians and the Christian church may help to "Christianize public opinion, which is, after all, the ultimate source of American law and order."

In this brief work, Dr. Holt has not written, and was not commissioned to write, a volume that is exhaustive on this theme; what he did produce is a book which is conspicuous in a different and more immediately serviceable way. He has brought to those who intuitively believe in Christianity and democracy new confidence that these beliefs support each other, and a clearer awareness of what we must be doing in order to be true to both.

Union Theological Seminary
New York, N. Y.

PREACHING VALUES IN

"*Christian Roots of Democracy in America*"

Prepared by Alva V. King

No subject could be more appropriate and timely for pulpit presentation than that treated in this book of nine chapters by Dr. Arthur E. Holt. The material in the author's introduction and the chapters that follow can be used for a series of addresses suited not only for church services, but for community assemblies and civic organizations.

The author's introduction points to three accomplishments of the Christian church which immediately suggest the outline of a sermon on the New Testament text, *Acts 2:42-47*.

1. The early Christians "continued steadfastly in the apostles' doctrine." Note the use of scripture in Peter's sermon. From the beginning the church has opened the Bible.

2. "In fellowship, and in the breaking of bread, and in prayers." The uniting power of worship always has been and is now one of the most effective influences of the church.

3. So real was their concern for human need that the early Christians "sold their possessions and goods, and parted them to all men, as any man had need." These three functions of the church are basic to the preservation of democracy.

"The Creed of Democracy" might be a sermon topic drawn from the first chapter. The similarity of this creed to the basic principles of Christianity is evident. A world that threatens democracy therefore threatens Christianity.

The major conquest of democracy lies not in the military defeat of communism and fascism but in demonstrating its capacity to make good its fundamental assumptions. The prophetic ideal for the Hebrew nation would suggest a proper national emphasis, *Isaiah* 62:2. To make democracy work so successfully that it may prove its worth becomes an obligation of Christian citizenship.

Chapter Two could be used as the source of a series of character sermons on "Heroes of Democracy," taking Old Testament individuals—Moses, Samuel, David, Elijah, Amos and Micah—as examples. Their careers reveal clearly that democracy roots in religious convictions and that its growth is an achievement for which men have been compelled to labor and struggle.

The religious and moral principles undergirding this struggle are clearly outlined in the latter half of the chapter. The humanitarian motives contained in the decalogue appear in the sections on Sabbath observance, honor of parenthood, reverence for human life and personality, and respect for property.

In an examination of Chapter Three, the dramatic story of Paul's shipwreck, recorded in *Acts* 27, might be taken as the New Testament basis of a sermon on "When the Forgotten Man Is Remembered." Great crises invariably bring out the value of the common man to society, and prove his ability to contribute to the welfare of the whole. The emergence of Paul's leadership in this crisis is due not only to inherent insight and initiative, but to the influence of the whole Hebrew-Christian revelation. It is an example of the common man's inspiration by religion. "Democracy Demonstrated" would be a suggestive theme for a pulpit message featuring the early church as the first successful laboratory school of democratic principles. Today Christian churches remain the most influential demonstration units of democracy.

"The Religious Element in the Folklore of American Democracy," the title of Chapter Four, traces the Christian influences which have motivated the great forward movements in the political development of the United States. The author's sub-topic, "The Democratic Hall of Fame," offers a good sermon suggestion. "A Thoroughfare for Freedom" might be a topic for handling the material of this chapter as a succession of scenes. *Isaiah* 40:3 ff. and *Matthew* 3 will provide the scriptural connection.

"Where Democracy Fails" or "The Weakest Link" are themes

which might be developed from the material in Chapter Five. "The Foes of Our Household," based on *Matthew* 10:36, would utilize much of the contents of the chapter as illustrations, and carry a timely warning to Christian citizenship. The Old Testament story recorded in *Judges* 9:7-21 clarifies the place of these weaknesses in "The Rise of a Demagogue," and the consequent threat to democracy. "Put on the Whole Armor" would be a proper theme built upon the author's conclusion—namely, that only religion can deal adequately with these inner weaknesses that imperil the democratic order of life.

Chapter Six, "Democratizing the Gains of the Commonwealth," indicates that the process of democracy is incomplete. The prophetic criticism of Israel's transgression, *Amos* 2:6, 5:11 and 8:4-6, would be illuminated by the material in the sections, "The Concentration of National Wealth" and "The Gains Are Not Shared" (pages 110-118), pointing to the places where democratic progress has been retarded. A healthy antidote to the modern tendency toward state regimentation and control may be found in the apostolic declaration of *Acts* 4:19, 20.

"The Valley of Decision," based on *Joel* 3:14, could be a topic forcefully illustrated by the contents of Chapter Seven, "The Backwash of World Empire on Democracy." "The Two Alternatives," *1 Kings* 18:21, might show the necessity for a choice of either Christ or paganism, world fellowship or world empires built on force.

Chapter Eight, "A Free Church in a Free Society," reflects more in detail the author's introductory thought on the accomplishments of the church. "A Noble Record," "The Great Commission Fulfilled," "By Their Fruits" would be natural themes drawn from this chapter. A survey of the accomplishments would emphasize worship as "basic self-direction," and Christian service in its varied forms as a means to social-mindedness and spiritual maturity.

"Priorities," a word in common use today, suggests another great accomplishment of the church in demanding supreme devotion to great ideas. At the heart of the present conflict is the choice of priorities. The attempt to put "first things first" has long been a primary purpose of the church. "Choose you this day whom ye will serve," *Joshua* 24:15, is a command which the church has kept alive in every generation. Without freedom of moral choice neither church nor democracy can survive.

The conflict between the Roman Empire and the early Christians is being repeated today. The conflict on the four points where the ancient empire was challenged suggests "The New Crusade," Chapter Nine, page 165.

1. God in Christ—*II Corinthians* 5:19.
2. Love conquers force and fear—*I John* 4:18.

3. Conduct is guided best not by law but by the motives of the heart—*Luke 6: 31.*

4. The cross is mightier than the sword—*John 12: 32.*

These four represent the clashing points between the church and modern paganism. The crusade culminates in the cross as the symbol of victory. The future of democracy depends upon that victory.

*General Council, Presbyterian Church in the U.S.A.
New York, N. Y.*

For the Leader of Adult Groups

A guide for six study and discussion sessions, together with six programs for societies, will be found in the pamphlet, "Discussion and Program Suggestions for Adults on 'Christianity and Democracy in America,'" by Mrs. E. E. McClintock. The pamphlet is based on *Christian Roots of Democracy in America* and sells for 25 cents.

The Seed and the Soil

By RICHARD TERRILL BAKER

Cloth \$1.00; paper 60 cents.

Pp. xii + 180. Reading List.

Reviewed by HENRY H. CRANE

WHSOEVER would foretell the future may well avoid the astrologers, crystal gazers, mediums, palmists, and all the company of clever charlatans. They are both impotent and expensive. But one company of persons must be consulted, listened to, studied and understood; for they *are* the future. These are our young people. We speak, not unwisely, of molding our youngsters. But in a deeper sense they mold us; or at least, our future. It matters relatively little what the oldsters are thinking of and striving for. It matters much what the youth of the world want and imagine. For the dreams, designs and decisions of the young determine the destiny of the old.

To be sure, there are young men and young women who forfeit this high prerogative of contributing creatively to a better tomorrow. They accept their heritage uncritically, follow tradition disinterestedly, submit to coercion supinely, indulge in their privileges unappreciatively. They make up that vast mass of human inertia that clogs the wheels of progress, resists all change, and at the same time keeps going the ancient injustices and the outmoded evils.

But on the other hand, there is a magnificent minority who realize they hold the future in their own heads, hands and hearts. They appreciate the vital fact that what they think, do and feel is decidedly determinative. They know they amount to something, that potentially they are molders of tomorrow. Gripped with base ambition they may wreck a civilization. Mastered by great ideals they may redeem a lost humanity. These are they whom we must heed if we would know the future.

Richard Baker, one of the leaders in Christian youth circles in America and an editor in the Methodist Board of Missions, is one of this elect company. His book is a sort of spiritual biography wrapped up in dreams of what ought to be. "A man talks and writes," said Socrates, "not so much to tell what he knows, as to find out what he knows." That is the way this young man writes—humbly, searchingly, idealistically. It is the story of a youth who has realistically come to grips with the world in which he lives. He feels the vicious drive of the demonic forces all about him, but he likewise is aware of the titanic pull of the spiritual power that lures him to the task of conquering the former through heroic cooperation with the latter. He realizes that he is the symbol of

a generation that grew up in a period of post-war idealism and easy optimism which often follow "victory," only to find that the promised progress that such successful slaughter seems to guarantee invariably results in disillusionment, heartache and anguish.

But instead of becoming cynical and bitter and hopelessly indifferent, the author determines to do his best to diagnose the disease of the world, and then courageously to prescribe a cure. To change the medical analogy for an architectural one, he attempts to draw a set of blueprints for the building of a better world. But he realizes that he cannot tackle the task alone; there must be some organization into which he can throw his energies and thus multiply them mightily. Scrutinizing all the institutions with honest and intelligent appraisal, he finally comes to the conviction that the Christian church, with all its obvious faults and sickening shortcomings, is nevertheless the best organization this very human world of ours possesses. The final chapters rise to a climactic affirmation of faith in the Christian forces as the ones which more than all others "hold the world together" even in the midst of breakdown, and promise the power to make a new heaven and a new earth.

All those who have become skeptical of modern youth, those who have felt justified in sneering at them or smearing them with their easy condemnation, should read this book. And all those of the younger generation who have not yet awakened to their responsibility and opportunity must somehow be made to read it, too.

The Seed and the Soil is more than a book; it is a prophecy of the future—not of what inevitably will be, but of what it may be if youth takes itself and its Christianity seriously. Richard Baker is but one of that valiant younger generation who are individually committed and intelligently consecrated to Christ. But that is not all; this small, redemptive company are likewise socially sensitive, economically aware, politically sophisticated, and above all, spiritually alive. These are the ones who are launching a new and mighty Christian crusade. They are the hope of the modern world.

*Central Methodist Church
Detroit, Michigan*

For the Leader of Senior High School Groups

Groups of high school young people preparing to study *The Seed and the Soil* will find valuable help in the course based primarily on this book, entitled "Discussion and Program Suggestions for Seniors on 'Christians and World Order,'" by Emily Hodder. The price is 25 cents.

Author of Liberty

By ROBERT W. SEARLE

Cloth \$1.00; paper 60 cents.

Pp. xii + 148. Reading List.

Reviewed by THEODORE F. ADAMS

A RICH experience in Christian service in a great city supplies the background for this timely book, written by the general secretary of the Greater New York Federation of Churches. Drawing from his own experience and from his contacts with Christian workers throughout the land, Dr. Searle has put in vivid form many of the activities of modern home missions.

Told primarily in story form, the chapters bring to life many phases of missionary work. Some readers may realize for the first time that certain of these activities are in reality missionary. The stories are well told and throw in bold relief modern problems and needs which the church must face honestly and intelligently.

Many ministers will want to tell these stories from the pulpit or use them as sermon illustrations. They will make excellent reading for missionary study groups and children's classes.

Throughout the book there are splendid sermon subjects and many quotable passages. For example, on page 131 is an excellent theme, "The Price of Peace." Dr. Searle points out that the price of peace is brotherhood. In such a message the minister might discuss the need of peace, the necessity of brotherhood as the basis for a lasting peace, and the importance of counting the cost of peace.

"The Password to Life" is another striking sermon subject based on the text, "Follow Me." (See page 137.) One pastor used this as a sermon to young people, answering the question "What must I do?" by showing that we must translate into action love both for God and man; that in our relationship with God we must seek to realize his presence through prayer and discipline, and must give ourselves whole-heartedly to the doing of his will.

"The Primary Reason for the Church" is another timely subject, suggested on page 139. The author contends that fellowship is the basic reason for the existence of the church of Christ. Men who come into a personal relationship with Christ need fellowship with other believers and a sense of world comradeship as they give themselves in Christian service.

Many ministers will feel that the most helpful portions of the book are found in the first two and the last chapters, where Dr. Searle speaks

about the relationship of religion and democracy. Those chapters abound with quotations and pungent statements that will be useful.

Soon after reading the book I preached a sermon on the theme, "Author of Liberty." The text was *John* 8: 36—"If the Son therefore shall make you free, ye shall be free indeed." The following paragraphs, give in substance the thought of the sermon, and are largely based on Dr. Searle's discussion of democracy and its relationship to Christianity.

We talk much about liberty in these days when freedom is challenged around the world. "If only these people who take our liberty for granted," the author reflects, "would recognize the fact that the preservation of liberty depends upon each individual's responsibility, upon carrying the dignity of the individual . . . into every life relationship, and above all, upon their devotion to our fathers' God—'Author of Liberty.'"

The source of liberty goes back to "We the people," who ordained and established the Constitution "in order to establish justice . . . insure domestic tranquillity . . . promote the general welfare, and secure the blessings of liberty for ourselves and our posterity."

True liberty is rooted in religion, and the maintenance of liberty depends on keeping faith in God and keeping faith with God by giving him his rightful place in the life of the individual and of the nation.

It is important that we recognize the limits of liberty. All worth-while freedom is had within certain limitations such as respect for the rights and liberties of others, the necessity of choice, the laws of nature, and self-discipline. Only as we recognize the worth of spiritual values are we able fully to enjoy liberty within these limits.

The maintenance of liberty is the task of both the state and the church. We are responsible for preserving freedom, for being worthy of liberty, and for helping others to be free. Surely our task as Christian Americans is not only to work for freedom around the earth, but also to strive for "liberty and justice for all" at home.

We must recognize the place of the church in proclaiming and maintaining liberty. True freedom is the gift of God, and it can only be kept alive and meaningful as the church of God does its part. As individuals work to keep alive a free church in a free state, they help to make freedom possible for all men.

*First Baptist Church
Richmond, Virginia*

For the Leader of Senior High School Groups

Discussion and program suggestions for seniors studying *Author of Liberty* may be found in "The High Cost of Democracy," by Fred D. Wentzel. Paper 25 cents.

Living Together in Today's World

By LOUISE BENCKENSTEIN GRIFFITHS

Paper 50 cents.

Pp. viii + 120. Diagrams.

Brothertown

By LOUISE BENCKENSTEIN GRIFFITHS

Cloth \$1.00; paper 60 cents.

Pp. viii + 120. Photographs.

Reviewed by ROY A. BURKHART

THE study course for junior high school grades, *Living Together in Today's World*, is set up in an unusual fashion and will create an interesting group process. It is filled with suggestions of projects, methods, and things the pupils can do. It also contains a world of resource material as aids to worship, together with informative and effectively written stories on the theme under consideration.

Out of her wide experience as director of religious education in local churches, and her teaching in the camps conducted by the International Council of Religious Education and in summer leadership training schools, Mrs. Griffiths has collected in her study course numerous interesting and beneficial enterprises for group participation. A wise leader can use these projects as a basis for showing boys and girls how they may work together democratically, both within their own country and as Christian citizens of the world. Here education in home and foreign missions becomes a unity that will help young students to understand the total world mission of Christianity.

The first section of the course, "How to Use This Book," is addressed especially to leaders, with suggestions for conducting activities and projects in various types of groups. A helpful book list is also included. The remainder of the pamphlet is divided into five units: "Working Together," "Living Together in the Family," "Living Together in Our Town," "Our Nation a Brotherland," and "A World of Brothers." Under each unit there are a number of clearly outlined and concretely designated class sessions, and the course is so organized that the class may break up into smaller interest groups at any time.

As a companion volume to this adequate and resourceful study guide, Mrs. Griffiths has prepared a reading book, entitled *Brothertown*. Written in fascinating style, *Brothertown* presents fifteen chapters showing the various ways in which people have learned to live together. A number of well chosen, effective photographs are used to illustrate the stories, and the questions appended at the end of each chapter stimulate individual

as well as group thinking. *Living Together in Today's World* indicates with many cross references how the reading book may be used as the course proceeds. While the teacher may draw upon *Brothertown* as a supplement, boys and girls will find this book exciting reading on its own account.

The minister will discover in the two books by Mrs. Griffiths suggestions for any talks he may wish to plan for his junior high school group. In fact, he could use the same material for other ages in his church, such as senior high school young people, and for sermons to the entire congregation. In these days of disorder and unrest, the minister will be able to frame messages of optimism from these stories, and to draw from them illustrations of working together in the family, in one's own town, in a brotherland, and in a world of brothers.

The course of study and the supplementary reading book ought to be used in great quantities in the churches. They are timely. They make an emphasis that is desperately needed in a world where we are struggling so hard to think through democracy and achieve those spiritual needs upon which it so completely depends.

Before using this material, the minister should sit down with his teachers and youth sponsors and counselors and go through the study guide very carefully. Then all of them should read both the guide and *Brothertown*. Afterwards, it would be well for them to come together in order to plan clearly just how the course will develop. It must be remembered that this is not a lecture course. It is a study in which discussion, talks—especially by the pastor and leader—stories, illustrations, worship material, and the carrying forward of various projects and the rendering of all kinds of service are woven into the fabric of one group process. The successful use of the material will lie in the ability of the pastor or youth leader to prompt the members of the group to share fully in all phases of the course, in all steps of the process. The material is built on the theory that the young people learn by doing.

First Community Church
Columbus, Ohio

We Gather Together

By GRACE W. MCGAVRAN

Cloth \$1.00; paper 60 cents.

Pp. vi + 122. Illustrated.

Reviewed by HUGH T. KERR

THIS book, *We Gather Together*, has been prepared especially for children of junior age by one who has written many helpful books for this group. It is designed to present the missionary message in a normal and understandable way. The book is attractively printed and contains drawings and illustrations which are quite distinctive. Through each of the twelve chapters children are introduced to life as it is influenced by the gospel in lands afar—in Japan, India, China, the Philippines, Puerto Rico, and among the Indians of our own land. There are fascinating stories about the translation of the Bible into the languages of the world, together with words and music of hymns used by the people of all lands. The chapter dealing with the symbols of our Christian faith is of unusual interest, and altogether the book both leads and lures into an appreciation of the missionary enterprise.

Pastors wishing to present the cause of missions to children of the church school and to junior congregations should read, mark and digest the contents of this admirable textbook. Some stories like that of Raj-Singh (pages 21-27) can be told almost word for word. It is a very vivid and concrete story and can be retold after the style of the author. Other stories must be lifted out and set in a different frame.

Let us begin, say, with the stories dealing with "Places of Worship," Chapter Three, with such headings as "Why People Build Places of Worship," "The Church That Was Built by Moonlight." If the book by Daniel Johnson Fleming entitled *Heritage of Beauty* can be obtained, there will be found illustrations of all types of church architecture around the world. This will illuminate the theme and interest children and older people alike. Dr. Fleming's approach to the subject is exceptionally good and not only has a missionary but a Bible study value.

Chapter Five, "We Praise Thee," which deals with music, is rich in suggestive material. The music is printed and the choir of any church will be able to render the native songs and some of the native words. It may be possible to find a missionary sometime who could even sing for the children the Chinese words on page 48. More than one children's missionary talk can be given on this theme. The Presbyterian Hymnal contains a hymn written by a great Indian Christian and it, too, could be fitted into this service. (See 234, by Narayan Vaman Tilak.)

"The Bible in a Thousand Tongues," Chapter Four, contains values which can be used to great advantage in presenting the cause of missions to the children. The pastor can receive from the American Bible Society much help on this subject. Specimen copies of the Bible in various languages can be obtained and shown to the children. There are available also some miniature copies of the New Testament which little children will appreciate. The story concerning "The Search for the Right Word" (pages 32-35) has great value. Through the literature of the American Bible Society other examples of words can be secured and in this way not only the task of the missionary but the value of the Bible itself will become clear to children and to their parents.

The subject of symbols is very suggestive. This is set forth in a striking way in Chapter Seven. Sufficient supplementary material may be found in any good Bible dictionary or encyclopedia.

There is no more appealing way of presenting the reality of the missionary movement than through native pictures, and along this line there is a great mass of material. This is set forth in Chapter Eight under the title "The Artist Paints for His Own People." From the boards of foreign missions copies of native pictures of Jesus and the Apostles and Bible characters can be secured.

These are a few suggestions only and are meant to point the way to the proper use of this most arresting and interesting missionary textbook for children. Each pastor must lift out of the text sections that appeal to him and that he can reproduce for children. There must be factual material, objective reality, and concrete events. The pastor, therefore, should gather about him a library of children's missionary information and be on the lookout anywhere and everywhere for supplementary material. Every one of these stories can be used if it is properly oriented and adapted and made concrete.

*Shadyside Presbyterian Church
Pittsburgh, Pennsylvania*

For the Leader of Junior Groups

A guide for work and study based on *We Gather Together* has been prepared by Lola Hazelwood. This pamphlet, entitled "A Junior Teacher's Guide on 'Worship around the World'" and selling for 25 cents, will be found useful in mission study, church and vacation church school classes.

Children of the Promise

By FLORENCE CRANNELL MEANS

Cloth \$1.00; paper 60 cents.

Pp. viii + 120. Illustrated. Glossary.

Reviewed by HOWARD J. CHIDLEY

IF ministers are in search of material for children's sermons, this little book will furnish them with vital illustrations. Its theme is tolerance for those of other faiths and races. It is in story form, and its ten chapters would make a series of consecutive talks to children. The characters are on their own age-level and the experiences are, therefore, familiar to them. Ordinarily, books that are written for children prove a bore to adults. But this book at once grips the attention and holds it to the last sentence. I read it through at one sitting.

Mrs. Means has achieved a wide reputation as a writer for children and youth, and in these days of world hatred and fierce racial prejudices, it is refreshing to find the spirit of race tolerance put in such a compelling and vital way.

The writer uses an unidentified grade school in Denver as background. The pupils are Jewish, Irish, Japanese, Mexican, Negro and mixed American stock. The book tells how their teacher led these children into an appreciation of each other, and also taught them service for younger children of their school neighborhood who were not so fortunate as they.

There is humor and pathos in this little book, for it also deals with refugee Jewish families from Poland and Germany, families in some instances separated from each other, but finally finding their lost relatives among other refugee groups. The reuniting of these families becomes a neighborhood interest, with everyone, regardless of creed or race, happy over the outcome.

The account of how the refugee families adjust themselves to life in the new country is tellingly written. The reader finds himself sharing their failures and disappointments with keen sympathy, and rejoicing when success is at last attained. Here are no ghost people, but men, women and children of real flesh and blood. The characters of both the adults and the children stand out clearly as individuals, lovable or otherwise, as the case may be.

An interesting feature of the story is the way the children react to visits to churches of other faiths. Jewish, Protestant and Catholic children attend each other's churches and are surprised to find that the Psalms, for instance, are used in all of them. The experiment is enlight-

ening in other ways, and makes for tolerance between the children of differing religions. This reader wished that the parents of these children could have made the same experiment.

But a wedge is driven into adult prejudices also when a Jewish refugee doctor arranges for a free bed in the Jewish hospital for the crippled daughter of a poor Irish Catholic family, and brings her back to health by his own personal supervision of her treatment. The racial barrier melts completely in the face of such disinterested service.

The story is not all peaches and cream, however. The school atmosphere crackles with tension at times. These are not goody-goody children. They can fight and call names when the occasion presents itself. They were not naturally tolerant of other races and creeds when the teacher took hold of them. They had to learn how to appreciate each other, both as individuals and as members of different races. It was the teacher's tact and enthusiasm which finally cemented them together into the "Young America League," a league that survived after they went to another school and left their old school and teacher behind.

Best of all, in these sad days, the story has a happy ending.

It is a good textbook for the church school, or as a book to be put in any school library.

First Church (Congregational)
Winchester, Massachusetts

For the Leader of Junior Groups

"A Junior Teacher's Guide on Jewish-Christian Relationships," by Edna M. Baxter, is a unit of work containing background material, suggested activities, and worship services which leaders of groups preparing to study *Children of the Promise* will want to secure. Paper 25 cents

Come Everyone and Worship

By ARMILDA B. KEISER

Cloth \$1.00; paper 60 cents.

Pp. 96. Illustrated.

To present a study of the ecumenical church for primary children would seem altogether too ambitious an undertaking. The reading book by Mrs. Keiser, who has had much experience in writing for and working with children, has no such pretentious purpose. It is concerned with Christian people at worship around the world. Through simple stories and actual photographs, it presents its theme. Yet it is safe to say that when the children have finished reading the stories and looking at the pictures, they will have the beginning of an understanding of the ecumenical church. They will see that there are Christians of many different countries. They will observe that these Christians meet for worship and fellowship. They will understand that though Christians gather in churches which look different, yet all of them worship in ways that are the same—by singing hymns, saying prayers, making offerings, reading the Bible, and by giving their services willingly.

The book contains twelve stories accompanied by twenty-seven photographs which illustrate various aspects of worship in different parts of the countries. There are pictures which show children being called to worship by bells, drums and gongs. There are pictures which show different types of churches in India, Korea, China and Africa. There are pictures which show children hearing Bible stories, singing hymns, making prayers, giving offerings, and serving others in many different parts of the world.

For the Leader of Primary Groups

Teachers using *Come Everyone and Worship* will want to have the accompanying leader's manual, "A Primary Teacher's Guide on 'Worship around the World,'" by Elizabeth Cringan Gardner. This guide presents plans for using the reading book with groups of children. It gives detailed session plans, worship and activity suggestions which will aid the leader at each step in the course.

A Timely Book on the Philippines *From Carabao to Clipper*

By E. K. and I. W. HIGDON

Cloth \$1.00; paper 50 cents.

Pp. viii + 120. Illustrated. Map.

Reviewed by ALBERT C. THOMAS

EVERY American minister when using missionary material knows that he must present it in dramatic form, or large numbers of his congregation will not listen. In every church there are prejudices against missionary appeals. This book by the Higdon's meets his need superbly. Each chapter gives evidence of the authors' long experience as missionaries in the Philippines and their exhaustive study of many phases of the life there. The book combines a fascinating readability with a large amount of factual material for study courses, and is held together by the thread of travelogue that recurs throughout.

Certain well written anecdotal passages will be of value for retelling: the arrival of the clipper in Manila Harbor and the motley throng welcoming it, found in Chapter One; the American schoolteachers who sailed in 1898 as pioneers in education, Chapter Two; the soldier who married a missionary and transformed a pagan tribe, Chapter Three; the new method of teaching adult illiterates to read, developed by Frank Laubach and described in Chapter Four; the young people's discussion of racial antagonisms, Chapter Five; and the picture of the traveling truck and the selling of Bibles which appears in Chapter Seven.

True life stories have a deep missionary appeal, and pastors will find valuable material in the histories of the four people appearing in Chapter Eight, as well as the sketch of the country woman, Salimpongo, which is interestingly told in the preceding chapter.

Some of the foremost international problems of our day receive light from many portions of the book. A study of it will disclose material that could well be used in any kind of sermon, such as the effect of Philippine independence on the Japanese threat; the danger of repression of free speech and the relationship of Evangelical Christianity to the world-wide cause of democracy; new liberal movements toward a cooperative commonwealth illustrated by references to credit unions, cooperatives, aid to farmers, socialized methods, and the like.

In the center of the book are sixteen pages of pictures portraying the varied life in the Philippine Islands—its architecture, schools, homes, types of people and their activities.

The discussion of Philippine independence is one of the best this reviewer has ever seen. In a few compact sentences the authors state

the issues and difficulties so that he who runs may read. Statements such as the following put in succinct form the very heart of the problem: "Are the Filipinos ready to govern themselves? Filipinos *are* governing themselves. But the question for the future is, Can they *feed* themselves?"

The final chapter, entitled "Together We Stand," will stimulate the mind of the preacher and his congregation on the never-more-significant question of Protestant federation and ecumenicity. The discussion of the Protestant parades, with bands and hymns and banners, is exciting and meaningful. The way in which Protestant cooperation overcomes Roman Catholic opposition is also well stated. This subject matter is personalized by narratives throughout the chapter: the wonder book given to the Igorot family; the Currimaio Conference; the reformation accomplished by Mrs. Perez after the conflagration at Manila; the danger of nationalism in a united church; the inspiring story of the country preacher who managed to live on a salary of twelve pesos a month; and the "two-way traffic" between American Christianity and Philippine Christianity.

The book list found in the back will suggest further reading on this subject. First the preacher will wish to read *From Carabao to Clipper* for pleasure, and then he will spontaneously find sermon material leaping forth at his mind from every page.

First Baptist Church
Fall River, Massachusetts

A New "Study and Action" Pamphlet

The Jews Today

A CALL TO CHRISTIAN ACTION

By CONRAD HOFFMANN, JR.

Paper 35 cents.

Pp. 80. Statistical Tables. Reading List.

Reviewed by LOUIS H. EVANS

EVERY minister attuned to the strategic problems of our day finds himself conscious of the great issue of the relationship between Christians and Jews. Prejudices and discrimination are deeply rooted in the minds of individuals and nations. Few men are better equipped to discuss this timely problem than Dr. Hoffmann. During the World War he worked in the prison camps of both Germany and Britain, and then remained in Europe for over ten years, traveling constantly through

the university centers in the interest of relief and reconstruction enterprises among students. He then was called to be director of the International Missionary Council's Committee on the Christian Approach to the Jews, with his service divided between Europe and America. To this committee he is still related, although he has recently become secretary of the Presbyterian Board of National Missions in charge of Jewish work, the position to which he gives most of his time. These years of tireless service for the Jew have given him what only experience can produce—a deep understanding of the Semitic situation.

In thoughtful, practical style Dr. Hoffmann deals in this book with the present crisis in world Jewry, sketching for us the international emergency. He describes convincingly the spirit and manifestations of anti-Semitism. His picture of America and the Jews is a vivid one, and finally he reminds us challengingly of our duties as churchmen in the face of this great need. In addition, there is included an Appendix of vital statistics that one seldom sees compiled so ably.

This book might be used as the basis of a series of five sermons on the whole Semitic problem, drafting the material of the five chapters as skeleton outlines. The first chapter, "The Present Crisis and Emergency in World Jewry," is a helpful introductory analysis of the great hatred—anti-Semitism. Chapter Two, "Anti-Semitism: An Age-Old Phenomenon," traces the historical background of this form of persecution to Moses among the bulrushes of the Nile, through the exiles, the intertestamental period and the New Testament era, to the theories of Nazi Germany and the present hour. Here is rich and significant sermon material. Chapters Three and Four on America and the Jews may be used to bring the whole problem right to our own door. And in the final chapter, "The Christian Approach to the Jews," we have the opportunity of examining our own Christian attitudes and those of our local church. Here is a chance to analyze our prejudices, examine our reasons for lack of enthusiasm in our evangelistic approach, the advantages and dangers of certain types of tolerance, and a challenge to the greater interest in bringing the Jew to his Messiah.

This should also be a helpful book for a prayer meeting series or mission study classes. The questions following each chapter are valuable for guiding discussion in groups and organizations. Whether for personal reading, pulpit material, or class study, this book is strongly recommended for consideration.

*First Presbyterian Church
Hollywood, California*